

Articles

whereupon it was agreed
by the Archbishops & Byshops
of both Provinces, and the whole Cler-
gie, in the convocation holden at London
in the yeere of our Lorde God. 1562. ac-
cording to the computation of the Church
of Englande, for the auoyding of
the diversities of opinions, and
for the establisshing of
consent touching
true reli-
gion.

Putt foorth by the Queenes
auctoritie.

G. of the

Can privilege.

Ames



Articles

whereupon it was agreed
by the Archbishops & Bishops
of the Province of Canterbury
in the year of our Lord 1534
to the intent that the same
should be the common law
of the Realm for the avoiding
of the diversity of opinions
and for the strengthening
of the same.
Gloria.

Forasmuch as the Queen
is Christian.

Com. 1534.

R. I.

1534
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Articles of religion.

3

Of the going downe of Christ into hel
Of sayth in the holy Trinitie.



HERE is but one living
and true GOD, everlastyng,
without body, partes, or pas-
sions, of infinite power, wise-
dome, and goodnesse, the ma-
ker and preserver of all things
both visible & invisible. And
in unitie of this Godhead,
there be three persons of one substance, power, and
eternitie, the father, the sonne, and the holy ghost.

Of the worde or sonne of God, whiche
was made very man,

THE sonne, whiche is the woode of the fa-
ther, begotten from everlastyng of the fa-
ther, the very and eternall GOD, of one
substance with the father, tooke mans nature
in the wombe of the blessed virgin, of her sub-
stance: so that two whole and perfect natures,
that is to say, the Godhead and manhood, were
joyned together in one person, never to be disun-
ded, whereof is one Christe, very GOD and very
man, who truly suffered, was crucified, dead, and
buried, to reconcile his father to vs, and to be a
sacrifice, not onely for our originall synne, but also for al
actual synnes of men.

consubstan-

¶ II. OF

3. Of the going downe of Christ into hel.

AS Christ dyed for vs, and was buried: so also it is to be beleued that he went downe into hell.

4. Of the resurrection of Christ.

Christ dyd truly aryle agayne from death, and tooke agayne his body, with flesh, bones, and all thinges apparteinyng to the perfection of mans nature, wherewith he ascended into heauen, and there sitteth, until he returne to iudge al men at the last day.

5. Of the holy ghost.

The holy ghost, procedyng from the father and the sonne, is of one substance, maiestie, and glory, with the father and the sonne, be-
rie and eternall God.

6. Of the sufficiencie of the holy Scriptures.

for saluation.

Holy Scripture conteyneth all thynges ne-
cessarie to saluation: so that what so euer is
not read therein, nor may be proued thereby,
is not to be required of any man, that it shoulde be
beleued as an article of the fayth, or be thought
 requisite necessarie to saluation. In the name of
 holy Scripture, we doo vnderstande those Cano-
 nicall bookes of the olde and newe Testament, of
 whose auctoritie was neuer any doubte in the
 Church.

of religion.

Of the names and number

of the Canonickall

Bookes

Genesis.	The. 1. Booke of Chroni.
Exodus.	The. 2. Booke of Chroni.
Leuiticus.	The. 1. Booke of Esdras.
Numerie.	The. 2. Booke of Esdras.
Deuteronomium.	The Booke of Esther.
Iofuah.	The Booke of Iob.
Iudges.	The Psalmes.
Ruth.	The Prouerbes.
The. 1. Booke of Samuel.	Ecclesia. or Preacher.
The. 2. Booke of Samuel.	Cantica. or songes of Sa.
The. 1. Booke of Kynge.	4. Prophetes the greater.
The. 2. Booke of Kynge.	12. Prophetes the lesse.

And the other bookes (as Hierom saith) the Church doeth reade for example of life and instruction of maners: but yet doeth it not apply them to flatter any doctrine. Suche are these following.

The. 3. Booke of Esdras.	Baruch, the Prophete.
The. 4. Booke of Esdras.	The songes of the three chyl dren.
The Booke of Tobias.	The storie of Susanna.
The Booke of Iudith.	Of Beland the Dragon.
The rest of the Booke of Esther.	The Prayer of Manasses.
The Booke of wvifdome.	The. 1. Booke of Macha.
Iesus the sonne of Sirach.	The. 2. Booke of Macha.

All the bookes of the newe Testament, as they are commonly receyued, we doo receyue and accompt them for Canonickall.

Of the olde Testament

The olde Testament is not contrary to the newe, for both in the old & newe Testament, euertlasting lyfe is offered to mankynde by Christe, who is the onely mediatour betwene God and man, being both God & man. wherfore they are not to be hearde, whiche saigne that the old fathers byd looke onely for transitorie promyses. Although the lawe geuen from God by Moyses, as touchyng ceremonies & rites, doo not bynde Christian men, nor the civile preceptes thereof ought of necessitie to be receyued in any common wealth: yet notwithstanding, no Christian man what so euer, is free from the obedience of the commandementes, whiche are called morall.

Of the three Creedes

The three Creedes, Nicene Crede, Athanasius Crede, and that whiche is commonly called the Apostles Crede, ought thoroughly to be receyued and beleued: for they may be proued by most certayne warranties of holy Scripture.

Of original or byrth synne.

Original synne standeth not in the following of Adam (as the Pelagians doo baynefullye talke) but it is the faulte and corruption of the nature of euerye man, that naturallie is engendred of the offspring of Adam, whereby man is verye farre gone from originall righteousnesse, and is of his owne nature enclined to euill, so that

that the fleſhe luſteth alwayes contrary to the ſpi-
rite, and therefore in euery perſon bozne into this
worlde, it deſerueth Gods wrath and damnation.
And this infection of nature doeth remaine, yea in
them that are regenerated, whereby the law of the
fleſhe, called in Greke *φύσις κακή*, which ſome
doe expound the wyleſome, ſome, ſenſualitie, ſome
the affection, ſome the deſyre of the fleſh, is not ſub-
iect to the lawe of God. And although there is no
condemnation for them that beleue and are bap-
tiſed: yet the Apoſtle doeth confeſſe, that concupi-
ſcence and luſt hath of it ſelfe the nature of ſinne.

Of free wyll.

THE condition of man after the fall of Adams
is ſuche, that he can not turne and prepare
hymſelfe by his owne naturall ſtrength and
good wooles, to ſaue and callynge vpon God.
Therefore we haue no power to doe good things
pleaſant and acceptable to God, without the grace
of God by Chriſt preuenting vs, that we may haue
a good wyl, and workynge with vs, when we haue
that good wyl.

Of the iuſtification of man.

WE are accounted ryghteous before God;
only for the merite of our Lord a ſauour
Jeſus Chriſt by faith, & not for our owne
wooles or deſeruynges. Wherefore, that we are
iuſtified by faith onely, is a moſte wholeſome doc-
trine, and very full of comforte, as more largely is
expreſſed in the Homilie of iuſtification.

12 Of good woorkes.

Albeit that good woorkes, which are fruite of fayth, and folow after iustification, can not put away our synnes, and endure the sentence of Gods iudgement: yet are they pleasing and acceptable to God in Christe, and doo spring out necessarily of a true and lively fayth, in so muche, that by them, a lively fayth maye be as euidentlye known, as a tree is discerned by the fruite.

13 Of woorkes before iustification.

Woorkes done before the grace of Christe, and the inspiration of his spirite, are not pleasaunt to God: for as muche as they spring not of fayth in Iesu Christ, neyther do they make men meete to receyue grace: for (as the schole authours say) deserue grace of congruencie: yea rather for that they are not done as God hath willed and commaunded them to be done, we doubt not but they haue the nature of synne.

14 Of woorkes of supererogation.

Voluntarie woorkes beydes, ouer, and aboue Gods commaundementes, whiche they call woorkes of supererogation, can not be taught without arrogancie & impietie. for by them men do declare that they do not onely tender vnto God as much as they are bounde to do, but that they do more for his sake then of bounden dutie is required: whereas Christ sayth plainely, when ye haue done al that are commaunded to you, say, we be vnprofitable seruauntes.

Of Christ alone without sinne.

15

Christe in the truth of our nature, was made lyke unto vs in all thinges (sinne only except) from whiche he was clearely boyde, both in his flesh and in his spirit. He came to be the lambe without spot, who by sacrifice of himselfe once made, shoulde take away the sinnes of the worlde: and sinne, as Saint John saith, was not in him. Yet all we the rest, although baptised, and borne againe in Christe, yet offende in many thinges: and yf we say we haue no sinne, we deceiue our selues, and the truth is not in vs.

Of sinne after Baptisme.

16

Not every deadly sinne willingly committed after baptism, is sinne against the holy ghost, and unpardonable. Wherefore, the ground of repentance is not to be denied to such as fall into sinne after baptism. After we haue receiued the holy ghost, we may depart from grace giuen, and fall into sinne, and by the grace of God (we may) arise againe and amend our liues. And therefore they are to be condemned, whiche say they can no more sinne as long as they liue here, after the place of forgiveness is such as trauerseth.

Of predestination and election.

17

Predestination to life, is the eternall purpose of God, whereby (before the foundations of the worlde were layde) he hath constantly decreed by his counsell, secreete to vs, to deliuer from

21 cause and damnation; those whom he hath chosen in Christe out of mankynde, and to buyng them by Christe to euermlasting saluation, as vessels made to honour. Wherefore they which be indured with so excellent a benefite of God, be called accordyng to Gods purpose by his spirite woozkyng in due season: they through grace obey the calling: they be iustified freely: they be made sonnes of God by adoption: they be made lyke the image of his onely begotten sonne Iesus Christe: they walke religiously in good workes, and at length by Gods mercy, they attayne to euermlasting felicitie.

As the godly consideracion of predestination, and our election in Christe, is full of sweete, pleasant, and vnspokeable comfort to godly persons, and such as feele in them selues the woozkyng of the spirite of Christe, mortifying the workes of the flesh, and their earthly members, and drawyng by theyr mynde to hegh and heavenly thynges, as well because it doth greatly establish and confirme theyr sayth of eternall saluation to be enjoyed through Christ, as because it doth fervently kindle theyr loue towardes God: So, for curious and carnall persons, lackyng the spirite of Christe, to haue continually before theyr eyes the sentence of Gods predestination, is a most dangerous downefall, whereby the deuyll dooth thrust them eyther into desperation, or into rechelesnelle of most vndeane-lyuyng, no lesse peryllous then desperation.

Furthermore, we must receiue Gods promises in suche wyse, as they be generally set forth to be in holy scripture; and in our doynges, that wyll of
God

of religion.

II

God is to be followed, whiche we haue expressely declared vnto vs in the woorde of God.

Of obtaynyng eternall saluation, onely
by the name of Christe. 18

They also are to be had accursed, that presume to say, that every man shalbe saved by the lawe or sect which he professeth, so that he be diligent to frame his life according to that lawe, and the light of nature. For holy scripture dooth set out vnto vs onely the name of Iesus Christe, whereby men must be saved.

Of the Church. 19

The visible Church of Christe, is a congregation of faythfull men, in the which the pure woorde of God is preached, and the Sacramentes be duely ministered, according to Christes ordinance, in all those thynges that of necessity are requisite to the same.

In the Church of Hierusalem, Alexandria, and Antioche haue erred: so also the Church of Rome hath erred, not onely in theyr lying and vaine ceremonies, but also in matters of fayth.

Of the authoritie of the Church. 20

It is not lawfull for the Church to ascrayne any thing that is contrary to Gods woorde written, neither may it to expounde the place of scripture that it be repugnant to another: neither doe although the Church be a witness and a keeper

of holy writ; yet, as it ought not to be done any
thing against the same, so besides the same, ought
it not to enforce any thing to be beleueed for neces-
sity of saluation.

21

Of the authoritie of general counsellors.

Conciliar counsellors may not be gathered to-
gether without the commaundment and
wille of prince or prince's, when they be gathered
together to make lawes as they be an assembly of
men: wherof all be not governed with the spirite
and worde of God: they may erre, and sometyme
haue erred, euen in things pertainyng vnto God.
Wherfore, thynges ordeyned by them as necessarie
to saluation, haue not the strength nor authori-
ty, vnlesse it may be declared that they be taken
out of holy scripture.

22

Of Purgatorie.
The doctrine concerning purgato-
rie, pardons, worshipping and adoration al-
wey of images, as of reliques, and also inuo-
cation of Saints is a fond thing, vainly inuen-
ted, and grounded vpon no warrant of Scrip-
ture, but rather contrarie to the worde of God.

23

Of ministring in the congregation.

24

It is not lawfull for any man to take vpon hym
the office of publicke preaching, or ministring
the word, or administering the sacraments, vntill he
be lawfully called and ordeined to execute the same.
And the same ordination to be lawfully called and
ordained, be sent, called and chosen to this purpose by
the men,

men, who haue publique authoritye graunt vnto
them in the congregation, to talke & minister
in the Wordes of the Gospell.

Of speaking in the congregation, in such a
tongue as the people vnderstandeth. 24

It is a thing playnly repugnant to the worde
of God, & the custome of the primitive Church,
to haue publique prayer in the Church, or to
minister the Sacraments, in a tongue not vnder-
standed of the people.

Of the Sacramentes.

Sacramentes ordeined of Christe, be not onely
shades or tokens of Christian mens profession,
but rather they be certayne true witnesses and
effectual signes of grace and Gods good will to
wardes vs, by the which he doeth thorne inuision
in vs, and doeth not onely quicken, but also streng-
then, and confirme our faith in hym.

There are two Sacramentes ordeined of Christ
our Lord in the Gospel, that is to say, Baptisme,
and the Supper of the Lords.

These fyve, commonly called Sacramentes,
that is to say, Confirmation, Penitencie, Orders,
Matrimony, and or extreme unction, are not to be
compted for Sacramentes of the Gospel, being
such as haue growen partly of the corrupt follow-
ing of the Apostles, partly are statutes by lawe
of the Church, but yet haue not the nature of
Sacramentes, with Baptisme & the Wordes of the
Gospell, for that they haue not any visible signe or cere-
monie ordeined of God.

The Sacramentes were not ordeyned of Christe to be gassed upon, or to be carried about: but that we shoulde duely vse them. And in suche onely, as woorthly receiue the same, they haue a wholesome effect or operation: But they that receiue them unwoorthly, purchase to them selues damnation, as Saint Paul sayth.

26 Of the vnwoorthynesse of the Ministers, which hynder not the effect of the Sacramentes.

27 Although in the visible Church the euill be neuer mingled with the good, and sometimes the euill haue cheefe authoritie in the ministration of the woorde and Sacramentes: yet for as muche as they doo not the same in their owne name, but in Christes, and do minister by his commission and authoritie, we may vse their ministration, both in hearing the woorde of God, and in the receiuing of the Sacramentes. Neither is the effecte of Christes ordinance taken away by their wickednesse, nor the grace of Gods giftes diminished from such as by faith and rightly doo receiue the Sacramentes ministered vnto them, which be effectually, because of Christes institution and promise, although they be ministered by euill men.

Nevertheless, it apperteyneth to the discipline of the Church, that inquite be made of euill Ministers, and that they be accused by those that haue knowledge of their offences: and finally, being founde guilty, by iust iudgement be depoled,

of religion.

15

Of Baptisme.

Baptisme is not onely a signe of profession, and
marke of difference, whereby Christian men
are discerned from other that be not christe-
ned: but is also a signe of regeneration, or newe
birth, whereby, as by an instrument, they that
receiue Baptisme righte, are grafted into the
Church: the promises of the forgiveness of synne,
and of our adoption to be the sonnes of God, by
the holy ghost, are visibly signed and sealed, sayth
is confirmed, & grace encreased by vertue of prayer
vnto God. The Baptisme of young chyldren, is in
any wyse to be receyued in the Church, as mooste
agreeable with the institution of Christe.

Of the Lordes Supper.

The Supper of the Lord is not onely a signe
of the loue that Christians ought to haue a-
mong them selues one to another: but rather
it is a Sacrament of our redemption by Christes
death: in so much, that to such as righte, worthy-
ly, & with sayth receiue the same, the bread which
we breake, is a partaking of the body of Christ, and
in the wyse the cup of blessing, is a partaking of the
blood of Christe.

Transubstantiation (or the change of the sub-
stance of bread and wyne) in the Supper of the
Lorde, can not be prooued by holy wryt: but is re-
pugnant to the playne wordes of Scripture, ouer-
throweth the nature of a Sacrament, and hath
geuen occasion to many superstitions.

The body of Christe is geuen, taken, and eaten:

in

in the Supper, onely after a heavenly and spiri-
tual manner: And the meane whereby the body of
Christe is receyued and eaten in the Supper, is
faith.

The Sacrament of the Lordes Supper, was
not by Christes ordinance reserved, carryed a-
bout, tyed by, or wooshrypped.

Of the wicked whiche doo not eate the
body of Christ in the vse of the
Lordes Supper.

The wicked, and suche as be boorde of a lyuely
sayth, although they do carnally and visibly
presse with their teethe (as Saint Augustine
sayth) the Sacrament of the body and blood of
Christ: yet in no wise are they partakers of Christ,
but rather to their condemnation, do eate & drinke
the signe or Sacrament of so great a thyng.

Of both kyndes.

The cuppe of the Lorde is not to be denyed to
the lay people. For both the partes of the Lor-
des Sacrament, by Christes ordinance and
commaundement, ought to be ministred to all
Christian men alyke.

Of the one oblation of Christe, finished
once for all.

The offering of Christe once made, is the per-
fecte redemption, propitiation, and satisfaction
on so: all theynges of the whole worlde,
both originall and actual, and there is nove o-
ther

ther satisfaction for sinne, but that alone, where
 was the sacrifice of Masse, in the which it was
 commonly sayde that the Priestley dyd offer Chyche
 for the quicke and the dead, to haue remission of
 payne or gyle, were blasphemous fables, and dan-
 gerous deceites.

Of the marriage of Priestles.

Bishops, Priestles, and Deacons, are not com-
 manded by Gods lawe, eicher to bowe the
 state of single lyfe, or to absteyne from marri-
 age. Therefore it is lawfull also for them, as for all
 other Christian men, to marrie at theyr owne dis-
 cretion, as they shall iudge the same to serue better
 to godlynesse.

Of excommunicate persons, howe they
 are to be auoyded.

That person whiche by open denuntiation of
 the Church is ryghtly cut of from the vniuersite
 of the Church, and excommunicated, ought
 to be taken of the whole multitude of the faythfull
 as an Heathen and publicane, vntill he be openly
 reconciled by penance, & returned into the Church
 by a iudge that hath auctoritie thereto.

Of the traditions of the Church.

It is not necessarie that traditions and ceremo-
 nies be in all places one, or utterly lyke, for at all
 tymes they haue ben diuers, and may be chang-
 ed according to the diuersitie of countreys, tymes,
 and mens maners, so that nothing be ordeyned a-
 gainst gods word, naye soeuer through his priuate
 iudgement,

judgement, willingly and purposely doeth openly
 breake the traditions & ceremonies of the Church
 which be not repugnant to the word of God, and
 be ordained and approved by common authoritie,
 ought to be reuiled openly: that other may cease
 to (o the like) as he that offendeth against the com-
 mon order of the church, & hurteth the authoritie
 of the Magistrate, and woundeth the conscience
 of the weake brethren: and aduise to conuincen
 Every particular and national Church hath
 authoritie to ordeyne change, and aboly the cere-
 monies or rites of the Church ordeyned onely by
 mans authoritie, so that all thinges be doone to
 edifying.

Of Homilies.

35

The seconde booke of Homilies, the severall
 tytles wherof we haue forned vnder this ar-
 ticle, doeth conteyne a godly and wholesome
 doctrine, and necessarie for these tymes, as doth the
 former booke of Homilies, whiche were set forth
 in the tyme of Edward the fyrst: and therefore
 we iudge them to be read in Churches by the Min-
 isters, diligently and distinctly, that they may be
 vnderstanded of the people.

Of the names of the Homilies.

- 1 Of the ryght vse of the church.
- 2 Agaynst peryll of Idolatrie.
- 3 Of repayingng and keepyng cleane of churches.
- 4 Of good woorkes, first of fastyng.
- 5 Agaynst gluttonie and drunkennesse.
- 6 Agaynst excesse of apparell.

- 7 Of prayer
- 8 Of the place and tyme of prayer
- 9 That common prayers and Sacramentes ought to be ministred in a known tongue.
- 10 Of the reuerent estimation of Gods wordes
- 11 Of almes doying
- 12 Of the Natiuitie of Christe
- 13 Of the passion of Christe
- 14 Of the resurrection of Christe
- 15 Of the worthy receiuyng of the Sacrament of the body and blood of Christe
- 16 Of the gyftes of the holy ghost
- 17 For the Rogation dayes
- 18 Of the state of Matrimonie
- 19 Of repentance
- 20 Agaynst Idleness
- 21 Agaynst Rebellion

Of consecration of Bishoppes

and Ministers

36

THE booke of Consecration of Archebishops and Bishoppes, and ordering of Priests and Deacons, lately set forth in the tyme of Edward the fyrth, and confirmed at the same tyme by authoritie of Parliament, doth conteyne all thynges necessarie to suche consecration and ordering, neyther hath it any thyng, that of it selfe is superstitious or ungodly. And therefore, whosoever are consecrate or ordered according to the rites of that booke, since the seconde yeere of the aforementioned kyng Edwards, vnto this tyme, or hereafter shalbe consecrated or ordered according

to the same rites, we decree all such to be rightly,
orderly, and lawfully consecrated and ordered.

37

Of civil Magistrates.

The Queenes Maestie hath the chiefe power
in this Realme of Englands, and other her
dominions, unto whom the chiefe gouverne-
ment of al estates of this Realme, whether they be
Ecclesiasticall or civil, in all causes doeth appar-
teine, and is not, nor ought to be subject to any for-
raigne iurisdiction.

Where we attribute to the Queenes Maestie
the chiefe gouernement, by whiche tytle we vn-
derstande the myndes of some slanderous folkes
to be offended: we geue not to our Princes the mi-
nistring eyther of Gods word, or of Sacraments,
the whiche thyng the Injunctions also lately set
forth by Elizabeth our Queene, doth most playne-
ly testifie: but that onely prerogative whiche we
see to haue ben geuen alwayes to al godly Princes
in holy Scriptures by God hym selfe, that is, that
they shoulde rule al estates and degrees committed
to their charge by God, whether they be Ecclesi-
asticall or temporall, and restrayne with the ciuill
swoorde the subburne and ennyl doers.

The Bishop of Rome hath no iurisdiction in
this Realme of Englands.

The lawes of the realme mappunish Christian
men with death, for heynous & greuous offences.
It is lawfull for Christian men, as the com-
maundement of the Magistrate, to weare wea-
pons, and serue in the warres.

Of Christian mens goods, which are
not common.

38

The richesse and goods of Christians are not
common, as touchyng the right, tytle, and
possession of the same; as certayne Anabap-
tistes doo falsely boaste. Notwithstanding, euery
man ought of such thyngs as he possesseth, liberally
to geue almes to þe poore, according to his habilitie.

Of a Christian mans othe.

39

As we confesse that bayne and rash swearing
is forblode Christian men by our Lord Iesus
Christ, and Iames his Apostle: So we iudge
that Christian religion doeth not prohibite, but
that a man may sweare when the magistrate re-
quyeth, in a cause of faith & charitie, so it be done
according to the Prophetes teaching, in iustice,
iudgement, and truely.

The Ratification,

40



This Booke of Articles before rehearsed,
is agayne approoued, and allowed to be holden
and executed within the Realme, by the assent
and consent of our Soueraigne Lade Eliza-
beth, by the grace of G. D. of Englande,
Fraunce, and Ireland, Queene, defender of the
faith, &c. Which Articles were deliberately
read, and confirmed agayne by the subscription of the handes of the
Archbishop and Bishops of the upper house, and by the subscrip-
tion of the whole Clergie in the lower house in their Conuocation
at, in the yeere of our Lorde God, 1571.

The Table.

- | | |
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| 21. Of the authoritie of ge- | |

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